

7772  
Here be Lec-

tayne Questyons of Kyng  
ge Boethius of the maners/  
tokyns/ and condycions  
of man/ with the an-  
sweres madeto  
the same by  
the phyllos  
sophet  
Spes.



Sydrac.

The Kyng.



MVSEVM  
BRITAN  
NICVM

The byngē askēd by whāt ma-  
nēs / tokyns / and fassyon  
myghte a man knowe the  
maners and condycy-  
ons of good folkes  
and of euyl. Sy-  
drac. Answē-

red. LF

**B**y the Grace and  
wit that god hath gy-  
uen vs, we shall shew  
you mostlye the  
maner, by the which  
ye may well know the condycions  
of folkes, when yel e and be holde  
them by some tokenys þt they shall  
have in them, for it is a thynge ve-  
ry stale & trewly proued, for there  
are maners and condycions in fol-  
kes. As the graynes within the  
fruyte, that no man may well re-  
ke it abay but he b̄use the fruyt  
A.II. and

and breakeit, and euens so it is of  
dryer folkes.

**C**the kyng asked what betoke-  
neth ic of a man that is whyte  
skynned and frekened. **Sy-**  
**Drac.** Answered.



**C**he that is whyte skynned and  
the most parte frekened and gray-  
iyen, it betokeneth a man to be  
shamefast and of good faryth. And  
every man ought to kepe hym fro  
the syght of hym that is all freke-  
ned. And yf he haue a large fore-  
hed, and a lytell chyn and great  
iowes, and the body a'lfrekened,  
and moche and thycke heet on his  
heed, hanck not to moche his com-  
panye, nor medle but lytell with  
hym, for and thou do he wyl gres-  
ne the. **¶**

**C**The

**C**The kynge asked what token  
is it when a man hath the heer  
of his heed softe. Sydriac.

Answered.

**C**A man that hathe softe heer on  
his heed, it betokeneth, that his  
brayne is colde, & by reason they  
sought to be cuttoyes and of lytell  
understandinge.

**C**The kynge asked what beto-  
keneth it of a man that hath  
moch heer on his brest and  
on his bely. Sydriac.

Answered.

**C**They that haue moche heer on  
they brest, and on they bellyses, it  
betokeneth that they that is so  
wulde be of dyuers and wylde ma-  
ners, & of lytell understandyng, &  
wulde loue wel to do men wronge.

A.iiij.

**C**The

**C**The Kynge askeþ what beroþ  
keneth wel an a man hath mos-  
che heer on his browes.

**S**yðzac. Answered.

**C**He that hath much heer on his  
browes, by reason shulde be boþ-  
ous in his dedes and langage, &  
he that hath them small and lon-  
ge to the temples shulde be dyſdayg-  
nous, & he that hath the smal egas  
blacke, & longe, he shulde be wroþy  
full, and of greeat vnderstanding.  
And he hat hat, but lytell heer  
on his browes by reason shulde be  
lyght and plesyble.

**C**The Kynge askeþ what co-  
tens is there of mens iyen.

**S**yðzac. Answered.

**C**The kyng of Hen bath toþeng  
that lyenot, by a mans iyen a ma-  
rige

may se the pleasour and the good  
wyll or he enyill wyll that a man  
oweth another, he hath the iyen  
greate & grave withoute any spottes  
by reason shuld be slowthfull,  
enuyous and dysdeynous. And he  
that hath hiȝ iyen mediat neyther  
to great nor to smale and not to  
grave but betwene both, he is a-  
perte and dylygent & of good bi-  
herstandyng and louech crouth.  
And he that hath the iyen rede in  
his lokynge, By reason he shulde  
be bolte and a greate medlet, anȝ  
yl he haue about the appull of the  
iyen yelowe spottes, it is the wort  
toke that may be of all the tokeng  
of the iyen. And when ye se a man  
that beholdith and loketh often  
on you, boldelye loke on hym also  
agayne. And yf he be shanefasse  
and blencheth his syghte from you,  
and he appeteth as a man that

laugh-

laugheth, & not by his good wyll,  
and his ipen waxeth full of water  
that ye maye se the teates of his  
ipen, that man loueth and doughteth  
you. And yf any man loke on  
you. and you on hym and he loke  
st fassly and boldly on you & blem-  
cheth not, nor is not a dredenor a  
shamed to loke on you , that man  
hathe enuye at you , and neytter  
doughteth nor loueth you . And  
be well ware and trusste hym noe,  
and kepe you well from all enyill  
auenctured creatures, as yt ye wol  
de kepe you from youre deedlye.  
Enemys.

**E**t he Kynge asked howe shulde  
a man knowe another by the  
tokens of his nose Sy-  
drac. Answered.

**T**he that hath the nose lytel and  
small

Small he loueth stryfe and debates  
and he that hath the nose longe  
till the mouth he by reason shulde  
be manlye. and he that hath his  
nose snattet and great he shulde  
be coueritous. And he that hath lar  
ge noose thrilles shulde be wroath  
full & full of yre. And he that hath  
the nose great, and most greatest  
in the myddes, by reason shulde  
be a great lyer. And he that hath  
the nose mediate, neither to great  
nor to small, nor to longe nor to  
shorte, and his nose thrilles not  
large, he by reason shulde be wiste  
and of good understandyng.

**C**The kyng askid what tokens  
shulde a man haue by another  
mannes forheed. **Sydrac.**  
**A**nswereþ.

**C**He that hath the forheed large  
**W.i.** and

and not fulle of ryuell nor longe  
rayes, he is dysceyuable and lo-  
ueth guples and barrantes, and  
also he is enuyous. And he that  
hath the forheed not to large but  
medyacly betwene two, by reason  
shulde betrew, louynge, wyse, and  
well doctryned.

**C**the kyng asked what token  
is there of a mannes lyppes.

**Sydrac.** Answered.

**C**he that hathe great lyppes is  
is rude, and shulde be of harde un-  
derstandinge, and he that hathe  
them mediat neyther to great nor  
to smalle, he shulde by reason be  
ryghte temperate in his myttes  
and dedes.

**C**the kyng asked what token  
is there of a mannes mouth.

**Sydrac.** Answered.

**C**he

**C**he that hath the mouth reaso-  
ble large, by reason shuld be man-  
lye. And he þ hath a lytell streyght  
mouthe, by reason shuld haue but  
lytell sayth, and as lytell doyt.

**C**The kyng asked what token  
is there to knowe a man by his  
teth. **S**ydrac. Answered.

**C**he that hath the teth well op-  
ned and thicke set togyther by rea-  
son he shoulde be mouable in his  
courage, and no man may be sure  
of hym.

**C**The kyng asked by what to-  
ken shall a man knowe another  
by his bysage. **S**ydrac.  
Answered.

**C**When a mans bysage is great  
and full, by reason he shoulde be a f-  
r. i. r u d e

rude nature, and he that hath the  
by sage scryne and lene and yelowe  
brown, by reason he shulde be lye  
and cunnyng e of all thynges that  
he medleth withall.

**C**The kyng asked what token  
is thereto knowe a man  
by his eares. Sydrac.  
Answered.

**C**When a man hath great eares  
it betokeneth rudenesse and boy-  
stuounes. And he that the eares  
passyngly tell shulde by reason be  
a sole and wroghtfull.

**C**The kyng asked what token  
is thereto knowe a man by  
his boyce and speche. Sy-  
drac. Answered.



**C**he

**C**He that hath the boyce and spe  
che great and rounde he shuld be  
manly. And who so euer hath the  
boyce temperat/ neyther to great  
nor to small he shulde be of great  
knowledge and trewo. And he that  
hath the boyce passynge small, he  
shulde be hastye and a lyer. And he  
that hath the boyce passyng great  
he shulde be of euill manners and  
of condycions syght. And he that  
hath the boyce fayre and clere, he  
is of great vnderstandinge and of  
great courage.

**C**The Kynge asked what beto  
keus it when a man hath a  
longe necke. Sydzac.

**A**nswered.

**C**He that hath the necke longe &  
small, by reson he shulde be full of  
foly, woyle and cowardyse. And he  
**S.iiij.** that

that hath a lytell heed shulde be a  
foole. And he þ hath a great heed  
shulde be rude and a great eater.

**C**the Kynge asked what token  
is there of a mannes Be-  
lye. Sydrac. Answered.

**C**he that hath a great Belye out  
of measure, he shulde be rude, and  
by reason a cowarde and not wyp-  
pe. And he that hath a small belye  
and well brested, he shulde be well  
wytted and of trewe counsayle.

**C**the Kynge asked what token  
is there of a mannes Chynne  
and of his Shulders. Sy-  
drac. Answered.

**C**he that hath the chynnelarge,  
and his shulders large he shulde  
be manly, myghty and not of gre-  
at

at hys. And he that hath the chyn  
and the backe well furnyshed, he  
shulde be fyers and wrathfull. ¶  
And he that hathe the Chynne  
streyghte and egall, it is a shew  
wynge of goodness. And he þ hath  
þy whole shuldres of enyll wylland  
dyfdaygnous.

The kyng asked what token  
is thereto knowe a man by  
his armes. Sydrac.

Answered.

He that hath longe armes that  
come to his kneeys, by reason he shul-  
de haue a fress heire and a noble.  
And he that hath his armes pas-  
synge shorte, by reason shulde be a  
cowarde and lone noyse and dash-  
bates. ¶

The kyng asked what to-

The

kenis therre to knowe a man  
by his handes. Sydzac.  
Answered.

The that hath longe handes and  
fyngers, by reason shulde do well  
all craftes and betrewe. And he  
that hath the palme of his hande  
safe shulde be wyse and of good  
understanding. And he that hath  
the handes passynge shorte and  
the fyngers hoyte, he shulde not  
be very wyse.

The kyng asked what token  
is therre to knowe a man by  
his feet. Sydzac.  
Answered.

The that hath his feet short and  
greate, shulde haue lytell under-  
standinge and not wyse. And he  
that hath his feet smalle aboute  
the

the ane le, he shulde be a coward.  
And he that hathe great feet and  
his legges great in the myddes,  
he shulde be bygge of bodye / but  
he shulde be rude and boystous.

**C** The kyng asked what tokens  
hauē ye of them that  
be gelded. **Sydrac.**  
**I**nswered.

**C** He that is gelded by mannes  
hande, he shulde be very wrothfull  
and falle. And he that hath ney-  
ther bonez nor berde, he is an euyl  
sayer and a lyer. And yf he be fre-  
kened also, he is enuyous and of  
enyllwyll, and loueth both to say  
euyll and do euyll.

**C** The kyng asked what tokens  
is there of the pases and go-  
yng of a man. **Sydrac.**  
**I**nswered.

**C. i.**

**C** he

**C**e that hath large pases and  
flase, he is auenturous in al thynges,  
and yet he oughte to thynke  
on that that is to come, and pur-  
suey to kepe hym selfe. And he that  
hath his pase hasty and thycke he  
is wrachfull and of euyllbyll.

**C**The kyng asked whiche  
be the besse tokenes tokno-  
we a man by in al thynges.  
Sydrac.

Answered,

**C**he that bath his skynne whyte  
te and softe, and that he be not  
to hys noȝt to lwo, nor to great noȝt  
to smal, and wel mesled boith whyte  
and red, and his iyen betwene  
blacke and gray, and that his heed  
be not to great nor to smalle, the  
neckefayre and streyght and not  
so longe, and that he haue not to  
moȝt,

moche flesche on his chynne, nor  
on his thyrs without forth, & that  
his boorce and speche be cleere, and  
the shulders fayre streyght & lar-  
ge, and the paumes of his handes  
cole, the fyngers longe & smalle  
and that he be of fewe wordes,  
and that he laughe not to moche  
nor so often, and that he haue a  
gladcombe lekyng / and lyght che-  
ryd, and that he be not to Couey-  
rouse of other mens goodes, and  
not to askyng he nor so wertyng.  
And this isthe belygure of man  
that euer God made. And such  
mannered & fygured men oughte  
Kynges and Lordes to haue with  
them in theyr company, for Lord-  
des hath more neede of men, then  
men haue of Lordes, for Lordes  
may not be boithour men, and men  
may be without Lordes. And ther  
fore a Kyngे oughte to trauayle

C.ij. aboute

aboute the Lande to drave suchē  
men aboute hym. But he oughte  
not to be to greatly meued in Jud  
gement to iudge any man for any  
taken or sygne that he hathe on  
hym, but he ought to assemble one  
and other, and deuyde the one fro  
the other, and take the best and le-  
ue those that be not vertuous nor  
of good condicions as ferforth as  
it may be knownen, for of this shall  
come great profyte & greate good-  
nes, and good aventure.

¶finis,

¶Thus endeth the ma-  
ners/tokens/and con-  
dycions of man. And  
hereafter followeth  
the propertyes of  
a good horse.

# The Propertyes of a good Horse.



**A** Good Horse shuld  
haue xv. propertyes &  
condicions. That isto  
wete, thre of a Man,  
thre of a Woman, thre of a fore,  
thre of an Hare, & thre of an Asse.  
¶ Of a man bolde proude and ha  
dye. ¶ Of a woman sayre brested,  
sayre of heer, and easypolepebys.  
¶.liij. ¶

**C**Of a foote, a fayre tayle shorte  
eres, with a good trotte. **C**Of an  
hare a greate eye, a dry heed, a well  
rennyng. **C**Of an Asse a bygge  
chyn, a flat legge, & a good houte.

**C**Wel traunayled horsemenn nor wel  
trauailed horse, were never good.

**C**Artyle erly. Sere we God deudur  
lye. And the worlde besely. Dōthy  
woorkewysely. Spile thyne almesse  
secretly. Go brythy way sadly. An  
swerre the people demurely. Go to  
thy meate appetitely. Spt therat  
dyscretly. Of thy tonge be not so  
lyberally. Arlyse therfrotemperat  
lye. Go to thy supper soberly. And  
to thy bed merilyp. Be i thine Inne  
Jocundly. Please thy loue duely.  
And slepe surely.

**C**Marke well these foute  
thynges.

**C**There ben sevure thynges myn  
kyppalyle to be driad of every wylle  
man

man. The first is the curse of our  
holy father the pope. ¶ The second  
is the Indignacion of a prince.  
(Quia indignatio regis est principis  
mores.) ¶ The thirde is the fa-  
vour or the wil of a Judge. ¶ The  
fourth is Slaunger and the muta-  
tion of a comualtie.

¶ Who that maketh in Chyntay  
a dagge to his larder. And in mar-  
che a sow to his gardiner. And in  
May a foole of a wyse mans cou-  
selye. He shall never haue good lar-  
der, faire gardyne, nor yet well  
kept counselye.

¶ Fare from thy knyfes and all the  
wrath of thy neyghbours next  
the, In a good corne countre thilst  
the. And syt downe Robyn and  
rest the.

¶ There be fourthynges fullhar-  
de for to knowe whiche may that  
they wyl drawe. The fyfte is the  
wayes

wayes of a man. ¶ The seconde is the coulter of a bessel in  
the see. ¶ The thyrde of an adder  
or of a serpent spret. ¶ The fourth  
of a fowle syttinge on anytlyng.  
¶ Two wyues in one house,  
Two cattes and one mouse  
Two dogges and one bone,  
Shall never accorde in one.  
¶ Whorthat manneth w hiskyn  
And closeth hiscroft w cheritres  
Shall have many hegges brokyn  
And also full lytell good setyses.  
¶ Finis.

¶ Imprynted by me Robt  
Wyer: dwellynge at the  
Bygne of S. John Evangelyst/  
in S. Martins Barre the besyd  
Cheverys Crose.

ROBERT WYER.

